

PLOTINUS ENNEADS

6.9.8

Thus the Supreme as containing no otherness is ever present with us; we with it when we put otherness away. It is not that the Supreme reaches out to us seeking our communion: we reach towards the Supreme; it is we that become present. We are always before it: but we do not always look: thus a choir, singing set in due order about the conductor, may turn away from that centre to which all should attend: let it but face aright and it sings with beauty, present effectively. We are ever before the Supreme- cut off is utter dissolution; we can no longer be- but we do not always attend: when we look, our Term is attained; this is rest; this is the end of singing ill; effectively before God, we lift a choral song full of God.

6.8.16

16. We maintain, and it is evident truth, that the Supreme is everywhere and yet nowhere; keeping this constantly in mind let us see how it bears on our present inquiry.

If God is nowhere, then not anywhere has God "happened to be"; as also everywhere, God is everywhere in entirety: at once, God is that everywhere and everywise: God is not in the everywhere but is the everywhere as well as the giver to the rest of things of their being in that everywhere. Holding the supreme place--or rather no holder but the Supreme Itself--all lies subject to God; God has not 'happened' to them, but they, all, to God --or rather they stand there before God looking upon God, not God upon them. ... 6.8.16

5.5.5

And just as there is, primarily or secondarily, some form or idea from the monad in each of the successive numbers- the later still participating, though unequally, in the unit- so the series of Beings following upon The First, bear, each, some form or idea derived from that source. In Number the participation establishes Quantity; in the realm of Being, the trace of The One establishes reality: existence is a trace of The One- our word for entity may probably be connected with that for unity.

5.3.11. Thus the Intellectual-Principle, in the act of knowing the Transcendent, is a manifold. It knows the Transcendent in very essence but, with all its effort to grasp that prior as a pure unity, it goes forth amassing successive impressions, so that, to it, the object becomes multiple: thus in its outgoing to its object it is not (fully realized) Intellectual-Principle; it is an eye that has not yet seen; in its return it is an eye possessed of the multiplicity which it has itself conferred: it sought something of which it found the vague presentment within itself; it returned with something else, the manifold quality with which it has of its own act invested the simplex.

If it had not possessed a previous impression of the Transcendent it could never have grasped it, but this impression, originality of unity, becomes an impression of multiplicity; and the Intellectual-Principle in taking cognizance of that multiplicity knows the Transcendent and so is realized as an eye possessed of its vision.